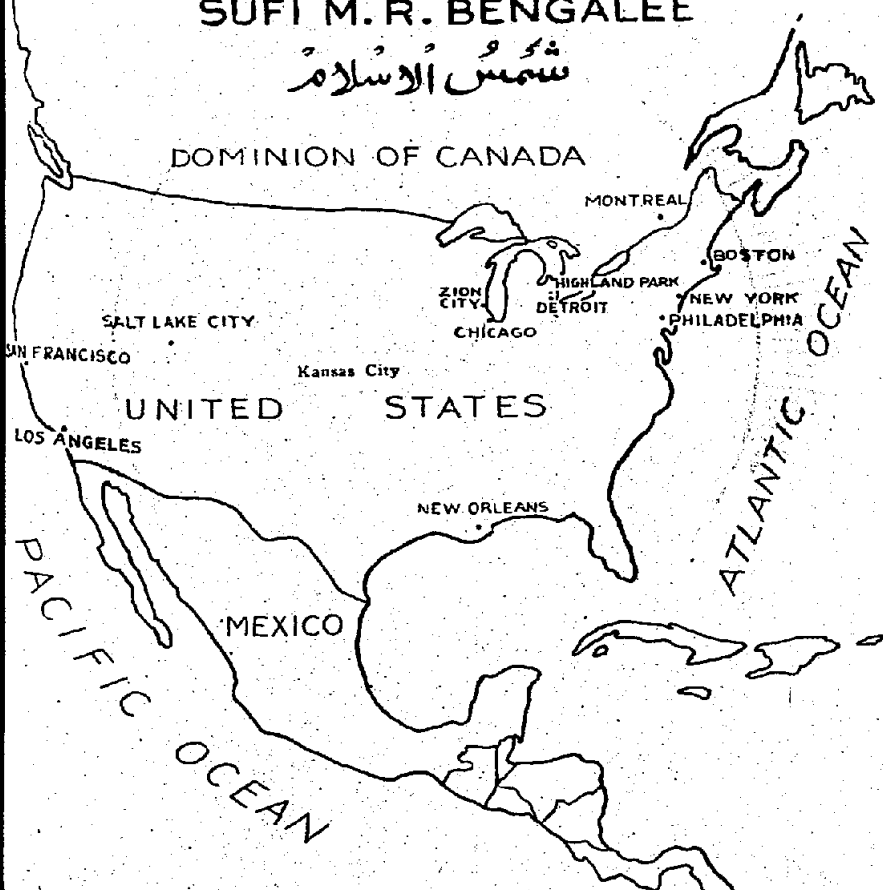


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The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the True and Real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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**Hazrat Mirza Bashir-ud-din
Mahmud Ahmad, Khalifa-tul-Masih II,
Head of the Ahmadiyya Movement in Islam**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اِذَا الَّذِيْنَ عِنْدَ اللَّهِ اِسْلَاحٌ

Verses from the Holy Quran

Transliteration

Ya Ayyuha-llazeena aamanoo la tullikum amwaalokum wala awlaadokum an zikrillah; wa man-yaf-al zaalika fa-ulaa-ika humul khas siroon.

Wa anfiqoo mimma razaqnaa-kum min qabli an-yatiya ahada-kumul mawto fa yaquola Rabbi law-laa akh-khartanee ilaa ajalin quareeb; fa-assadda-qanna wa akum-mina-ssaaliheen.

Wa lan-yu-akh-khirallaho nafsan izaa ja-aa ajaloha wallaho khabecrum-bimaa taa-maloon. (LXIII—8-10).

Translation

O Ye who believe, let not your wealth nor your children distract you from the remembrance of God. Those who do so, they are the losers.

And spend (in the path of God) out of what we have provided you with, before death cometh unto one of you, and he saith, "O Lord, If Thou wouldst grant me respite for a little while, then I would give alms and be among the righteous."

But God giveth respite to no soul when its term cometh and God is aware of what ye do. (LXIII—8-10).

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

It is related on the authority of Abu Kabsha that the Holy Prophet said, "Alms-giving never reduces your wealth, God increases the honor of the man who, when oppressed exercises patience and whoso opens the door of begging unto himself, God opens the door of poverty unto him."—(Tirmudhi)

Abu Hurairah relates that the Holy Prophet said, "Let not any one amongst you ever wish for death, because if the person is righteous, there is hope that he will have opportunities to do more virtuous deeds while he is living on this earth and if he is not righteous, he may have the opportunity to repent and turn to God."
—(Bukhari)

Jabir relates that the Holy Prophet was once on a journey, returning from Nejd in the company of an army. In the middle of the day, the party halted in a valley which was full of thorny trees. The army dispersed hither and thither in order to take rest and the Holy Prophet himself dismounted his animal under a tree and suspended his sword on it. Jabir relates, "In a little while, when the companions of the Holy Prophet were asleep, he called us all. When we went to him, we saw a village rustic standing by him. The Holy Prophet told us that the man had come to him with a drawn sword and thus addressed, 'Who will save you from my hands?' The Holy Prophet replied, 'Allah.' No sooner had the Holy Prophet uttered this word than the sword fell down from the man's hands. The Holy Prophet picked up the sword and asked, 'Who will now save you from my hands?' The man besought the Holy Prophet to forgive him. The Holy Prophet did so and let the man go without any punishment. Upon his return to his people, he told them, 'I have come from the man who is best and noblest of all men.'"
—(Bukhari).

Malik son of, Rahee-a relates, "Once while we were sitting in the assembly of the Holy Prophet, a man from the tribe of Bani Salma came and asked, 'O Prophet of Allah, my parents are dead, is it possible for me to do any service to them even now?' The Holy Prophet replied, 'Yes, pray to God to have mercy upon them and to forgive them their transgressions. Fulfill the promises which your parents made to people during their life time but could not fulfill them on account of death, show kindness to those relatives to show kindness to whom it was your parents' duty and respect their friends.'"
—(Abu Daud.)

Jabir relates that the Holy Prophet said, "On the day of judgment, the nearest and most beloved to me will be those of you who have the best moral qualities and the most far and hated to me will be those of you who talk much and uselessly with pretended eloquence, and those who are arrogant and proud."—(Tirmudhi).

Excerpts From The Writings of

Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi
(1836-1908)

The character of the change the Holy Quran brings about.

The Holy Quran appears a perfect specimen of style and eloquence and is a compendium of true knowledge and wisdom. So wholesome is the influence it exercises over its followers that they become thoroughly confirmed in their excellence. It opens their hearts and illumines their entire being so that they become the favored of Allah and as such become worthy of receiving messages from divine source. The light which it sheds upon them as also the blessings and the sure aid which they receive from God do not ordinarily come within our experience. The divine words that descend upon them are sweet and soothing in the extreme. They hourly realize the fact that it is by faithfully following the Holy Prophet and scrupulously observing the laws and the commandments of the Quran that they have attained such heights as are marked only for the beloved of Allah. They also feel that they are in the enjoyment of the pleasure and mercy of Allah as were enjoyed by the perfect in faith that preceded them. They actually witness in their true and faithful hearts the flowing in, of the fountains of God's love in all its purity. They experience such inward joys of close communion with God as no words can describe and no analogies can illustrate. They see the light of God raining on their souls—the light which expresses itself either in the form of a vision of the future knowledge or great truths or virtues of a high order.

The Quranic influence of this kind has manifested itself in an uninterrupted manner since the Sun of Truth — the Prophet of Islam rose in the world. As a matter of fact, since the dawn of that day thousands upon thousands of persons with possibilities in them of spiritual progress have succeeded in ascending to the eminence indicated above. Clear-sighted men at once find out that they are the favored of their Creator; for they witness divine favor and support

constantly attending them. They are under the shadow of divine mercy and are clad in divine goodness. Men who have spiritual eyes see that God has showered upon them the rarest blessing and has distinguished them by the gift of miracles. They live in the sweet fragrance of God's love and enjoy the proud distinction of being His elect. Even as perfume fills its crystal container, so does the light of the Almighty fill their blessed company, their attention, their fortitude, their prayer, their vision, their conduct, and their pleasure, their likes and dislikes, their rest and movement, and their speech and silence; in fact, divine light covers both their exterior and interior.

Their blessed company and mere attention achieve results which far transcends those that the severest discipline ever bring about; an attitude of surrender of our faith, so much so, that we find in us adequate strength to bring forth our noble virtues, the evil tendencies in us growing in a corresponding degree less assertive. In fact, we are introduced to a state of sweetness and tranquility. Faith springs in us according to our capacities and predisposition. A rush of love in our hearts coupled with a divine content is experienced. An increased measure of delight is felt in the worship of God. Any one who is privileged to have long continued association with them is forced to the conviction that in particular excellences such as strength of faith, nobility of character, aversion to the sordid things of the world, zeal in the path of God, love of God and sympathy with man, constancy, resignation and steadfastness, they have reached a level which was scarcely ever approached. Rightly guided Reason takes little time to find out that they have broken through the fetters and shackles which bind so many others and their hearts are no longer narrow and contracted as the hearts of other people.

These men are constantly honored with communion with the Deity and are frequently addressed by Him. In fact, they become intermediaries between God and His worthy servants in matters of spiritual guidance. Their inward light illumines men's hearts. On their appearance noble souls become suffused with their light much in the same way as on the arrival of spring the earth becomes covered with fresh vegetation. At such a time the aim of every right-minded man is to exert himself to develop his spiritual faculties, obtain freedom from the spell of inertia,

remove the blots of sin and iniquity and dissipate the darkness of ignorance. Their times are auspicious and characterised by the general dissimulation of light so that every believer and every truth-seeker feels—each according to his faith—opening of the soul and a zeal for devotion without any external stimulus and experiences in him increased strength of heart. Each earnest believer drinks in according to his earnestness, the delicious nectar of which he is granted a share in return for his allegiance. But those who are by nature perverse are deprived of these thrills and joys, and their ways of malice and envy take them into the abyss of hell. It is to these people that the Quranic verse, "Allah has set a seal to their hearts" refers.

The rewards and the special gifts with which the followers of the Quran are favored are indeed too numerous to mention. Nevertheless, we deem it proper to expatiate on some of the supreme blessings for the guidance of the seekers of truth.

First and foremost, of course, rank true knowledge and wisdom given to those who follow the Holy Quran in a spirit of loyalty. When a person faithfully follows the Holy Quran and whole-heartedly submits to its commandments both positive and negative, when he ponders over its principles of guidance in a spirit of love and sincerity—without any outward and inward distrust, the bountiful Providence covers his perception and understanding with a peculiar light and grants him a most sensitive faculty by the exercise of which he is able to draw upon the wonderful truths and the most delicate significance that underlie the words of God. Truths of the greatest delicacy fall on their hearts in showers even as the rain-water descends on earth from the clouds above. Such truths are termed Hikmat (Spiritual wisdom) as in the verse: "He (God) gives al-hikmat to whomsoever he pleases and he who is given al-hikmat is verily given abundant goodness" so that the latter accompanies the gift of divine wisdom. In fact, the recipient of this precious gift finds his power of perception greatly increased so that the grandest truths are reflected on the mirror of his inner Self and perfect verities upon his mind.

When he sets about investigating truths, divine help protects him from errors through the process of inquiry and leads him to correct conclusions. The sign and truths which he discovers are perfect in their measure and excellence—

and such perfection doubtless imparts to them the element of a miracle. The truths he brings cannot bear comparison with those at which other inquirers arrive. And the reason is obvious. In this case, divine aid goes before the intellectual effort, while in the other case, this is absent.

The revelation of the deeper truths of the Quran is the results of divine assistance; the light of the reason unaided by God is too dim to bring those truths into view. Such divine knowledge as is conferred upon him touches on the nature and attributes of God as also the secret truths about life after death. This partakes of the character of a spiritual miracle which in the judgement of the wise far excels a miracle involving the suspension or the reversal of the physical laws.

It will appear then that the rank and dignity of a spiritually-minded man is really to be measured by the nature of the miracles with which he is gifted. In fact, it is miracles of the spiritual type that constitute the embellishment of his dignity and adds lustre to his excellence. The love of truth being ingrained in human nature we are naturally influenced by spiritual and intellectual truths.

If there exists such a devotee who, despite his devotions, his visions, his spiritual foresight, his ascetic exercises and his supernatural powers, is too innocent of the knowledge of God to be able to distinguish between the true and the false, and is involved in wrong ideas and erroneous beliefs, how can a well-balanced mind regard him with any degree of respect? A wise man scarcely feels attracted to one who is spiritually his inferior,—even his devotion fails to extract from him any degree of admiration. From such a disposition in our nature it can easily be understood that heavenly knowledge and wisdom constitute a special gift which God vouchsafes to His votaries and true worshippers and it is by these gifts that the Godly man can be known.

The foregoing characteristics are invariably to be found in the true followers of Al-Furqan—who are distinguished by them. Although in most of these saints a remarkable simplicity is noticeable by reason of their education not conforming to the conventional type, yet they surprise their contemporaries in their knowledge of things divine. Even their bitter enemies remain mute in wonder before them when they utter forth words of wisdom and are constrained to admit that the knowledge which they possess is from on

Muhammad, the Liberator of Women

By

Hazrat Mirza Bashirud-Din Mahmud Ahmad.
The Head of the Ahmadiyya Movement in Islam.

I

The various aspects of the life of the Holy Prophet (on whom be peace) are all so sublime, that in the matter of choice a writer on the subject soon finds himself baffled and selection becomes very nearly impossible. In consideration of present-day needs, however, I wish to take up that side of the Holy Prophet's life which concerns the way in which he purged the world of that form of utter slavery which had been for all time the curse of humanity, I mean, the slavery of women. Before the advent of the Holy Prophet (on whom be peace) women in all countries were in the position of slaves and chattels, and their slavery could not but have reacted adversely even on men; for sons of slaves can never assimilate the spirit of freedom.

There is no doubt that woman, either because of her beauty or because of her sterling character, has always been able, in individual cases, to dominate over men, but freedom thus obtained could not be termed true freedom, for the simple reason that it was not hers by way of right. It was only a matter of exception to the general rule, and freedom which is exceptional, can hardly lead to the culture of true aspirations.

The Holy Prophet (on whom be peace) had his advent

high and is granted them as a mark of favor. On a comparison of their writing about nature and attribute of God with similar dissertation of the learned, even their adversaries will be forced to admission—provided their sense of justice and fairness is not lost—that their writings are a revelation of truth, only truth and nothing but truth. The deeper they dive into the secrets of wisdom laid bare, truths yet finer and sublimer will manifest themselves. Indeed truth ultimately dawns even as the light of the day. I myself am prepared to offer necessary testimony and satisfy the curiosity of any seeker for truth who chooses to come to me.

(BARAHINI-AHMADIYYAH)

about 1,350 years ago. Before his time, no religion or nation afforded to woman such freedom as she could use by way of right. Of course, in countries where no law obtained, she was free from all disabilities. Yet even this kind of freedom cannot be called true freedom. It is much rather described as license. True freedom is that which is reaped out of a state of civilization and conformity to law. The sort of freedom we get when we break the bounds of law is not freedom at all, because such freedom does not generate any strength of character.

II

At the time of the Holy Phophet (on whom be peace) and before, woman was placed in a condition in which she was not the owner of her property; her husband was regarded as the owner of her property. She did not have a share in the property of her father. Nor could she inherit the property of her husband; though in some cases she had the right of managing it during the husband's lifetime. When married, she was either assigned to her husband for good as his property, and in no circumstances could she be separated from him; or in the alternative, it was given to the husband to divorce her, but not given to her to separate herself from the husband, however afflicted she might have been. Should the husband desert her, cease to discharge his obligations towards her, or run away from her, there was no law to protect her. It was obligatory on her to be resigned to her lot, and work for a living both for herself and her children. The husband was entitled, out of bad temper, to beat his wife; she was not to raise a voice against it. Should the husband die, the wife, in some countries, fell into the hands of her husband's relatives, who could then marry her to whomsoever they liked, either in charity or in return for some benefits received. In some places, on the other hand, she was merely the property of her husband. Some husbands would sell their wives or lose them in gambling and betting, and when they did so, they were all considered to be within their rights. Woman had no right over her children, whether in her position of dependence as wife, or in a position of independence of her husband. In domestic affairs she had no privilege. Even in religion she had no status. Of the abiding spiritual blessings, she was to have no share. In consequence, husbands used to squander the property of

their wives and abandon them without providing for their subsistence. She could not, even out of her own property, give away, in charity, or to help her relatives, except with the consent of her husband, and a husband who looked with greed on the property of his wife could hardly give his consent in such a matter. Of the property of her parents, to whom children are bound by a most deep and affectionate tie, woman was deprived of all share. And yet, daughters have as much claim on their parents as have the sons. Parents who out of a sense of justice, would give away, during their lifetime, some of their property to their daughters, prepared only for strife in their families. It would not occur to the sons that after the parents' death they (the sons) would inherit the whole of their property (and therefore should not grudge their sisters receiving occasional gifts from their parents); all they considered was that their sisters, for the time being, were having more than they. Of the property, similarly, of her husband—with whom a wife has the relation of complete union—woman was, again, deprived altogether. Distant relatives of the husband could each claim a share, but not the wife—one, indeed, who was the possessor of his confidence, a life-long partner of his, and whose labor and care must have so largely contributed to his income. On the other hand, when she managed all her husband's property, she did not have any genuine right over any portion of it. While she could spend out of the income of that property, she could not dispose of any part of it. In acts of charity, therefore, she was prevented from taking part in the manner she liked. However much, again, the husband oppressed her, she could not be separated from him. In communities in which separation was at all possible, it was on conditions under which self-respecting women preferred death to separation. For instance, a condition of separation was that proof should be furnished, establishing the misconduct of either party, as well as ill-treatment on the part of the husband. What was still worse was that in cases in which it was impossible for a woman to live with her husband, instead of complete separation, she was only allowed to live apart, a state of living which itself is a form of torture, for in this way she was compelled to lead an empty, purposeless life. In some cases it happened that while the husband could divorce his wife whenever he liked, the wife in no case could demand a divorce. If the

husband deserted her, or abandoned the country without providing for her, she was obliged to linger through life, without the right to devote herself usefully to her country or community. Married life, instead of being a life of happiness, became for her a life of misery. Her obligation it was, not only to undertake the duties of her husband and of herself, but also to wait for her husband. The duty of the husband, namely, to find a living for the household, became hers, as also her own duty, the care and upbringing of her children—mental discomfort on the one hand, and material responsibilities on the other. All this, in short, was tolerated in the case of this poor, unprotected creature. Women were beaten and considered the property of their husbands. When the husband died, widows were forcefully married to the relatives of their husbands, or else sold for money. In fact, husbands, themselves sold away their wives. Indian princes like the Pandwas lost their wife (there was one for many) in gambling, and against the law of the land, a noble princess like Drupadi could not raise the slightest voice. In the education of upbringing of their children, the mothers were not consulted and they had no rights over their children. If the father and mother separated, the children were handed over to the father. Woman had nothing to do with the household, during or after the lifetime of her husband. Whenever the husband liked, he could drive her out of the house, and she was condemned to wander about homeless.

III

By the advent of the Holy Prophet (on whom be the peace and blessings of God) all these iniquities were wiped away, as it were, with one stroke. He declared that God had particularly entrusted to him the task of safeguarding the rights of women. He proclaimed in the name of God that man and woman by virtue of their humanity, were the equal of each other, and when they lived together, just as man had certain rights over woman, so had woman certain rights over man. Woman could own property in the same way as man. A husband had no right to use the property of his wife, as long as the wife, of her own free will, did not let him have some of it. To seize her property by force, or in a manner which made it doubtful whether her natural shyness had not stood in the way of her refusal, was wrong. Whatever the husband of his own free will should give away to the wife, would be the property of the wife, and the husband

would not be able to take it back from her. She was to inherit the property of her parents just as well as her brothers. Only, considering that all the family responsibilities fall on man, and woman's concern is her own self alone, her share was to be one-half of the share of man, that is, out of the property of their (deceased) parents. Similarly, a mother was to have a share in the property of her (deceased) son as well as the father. Only according to differing circumstances and the nature of her responsibilities in particular cases, she was to have a share at times equal to, and at times less than, that of the father. On the death also of her husband she was to inherit, whether or not there were any children, because she was not to be condemned to a state of dependence on others. Her marriage (it was granted) is, without doubt, a holy alliance, which, after man and woman have cultivated mutual intimacy to the extreme, it is very detestable to break. However, it cannot be that, even after a frightful divergence of nature has been found between the parties, or, in spite of a religious, physical, economic, social or mental discrepancy between them, they should be compelled, in the interest of sheer alliance, to ruin their lives and kill the purpose of their existence. When differences of this kind appear, and man and woman agree that they cannot live together, they can (it was taught), by mutual consent, revoke the alliance. If, however, only the husband should take this view, but not the wife, and if they fail to adjust themselves to each other, their affairs should be considered by a committee of two members, one representing the husband and the other the wife. If the committee should decide that the parties should yet make an effort to live together, it would be worth while, on their part, to try to settle their differences in the way recommended by the committee. Then if the understanding along this line should prove impossible, the husband could divorce the wife, but in such a case he would have no right to the return of whatever he might have (before divorce) given away to her, including the full value of mahr (marriage settlement). If, on the other hand, the wife should seek separation, and not the husband, she should apply to the Kazi (Judge), and if the Kazi is satisfied that there is no unfair motive behind her application, he should order her separation. Only in such a case she will make over to the husband such of his property as had been entrusted to her, as also the value of mahr (marriage settle-

ment.) Should the husband fail to fulfil his marital obligations, or cease to speak to her, or should ask her to sleep apart, he should not be able to go beyond a certain limit of time. If he persists for four months in this kind of treatment, he should be compelled either to reform himself or to divorce her. Should he stop the allowances due to the wife, or go away from her and no longer take care of her, their marriage should be regarded as null and void. (Three years have been assigned as the limit of the period of abandonment by Moslem jurists). The wife would now be free to marry again. The husband was always to be responsible for the maintenance of his wife and children. He was to exercise only appropriate discipline, but should this discipline ever take the form of punishment, he should have proper witnesses and declare her guilt and base his judgment on evidence. Punishment should not leave any permanent ill-effects behind. A husband does not own his wife. He cannot sell her, nor reduce her to the office of a domestic drudge. His wife shares with him the amenities of the household, and his treatment of her, will have to correspond to the position to which he himself belongs. A treatment which is below that which should belong to the status of the husband would be wrong. On the death of her husband, his people were to have no right over her. She would be free, and a suitable opportunity occurring, she would have the right to marry again. Nobody can stop her from doing so. Nor can a widow be compelled to live in a particular place. Only for about four months and ten days, she would live in her husband's house, so that all those conditions which can have a bearing on her rights and on those of her husband's people, should have time to manifest themselves. For a year after the death of her husband, a widow, whatever else is due to her, is to have in addition, the use of her husband's house, so that she should be able, out of what has been left to her, to make arrangements for her residence. Should the husband find himself not on good terms with his wife, he himself is to keep out of the house, not ask his wife to go out of it, because the household is supposed to be the possession of the wife. In the upbringing of the children, woman has her part. She is to be consulted. In the matter of children, her interest is not to be ignored in any way. Wet-nursing, general caretaking, are to depend on her advice. If husband and wife, finding it impossible any more

to live together, should want to separate from each other, the care of the small children should be entrusted to the mother. When they grow up, they should, for purposes of education, come back to the father. As long as the children live with their mother, their maintenance would be provided for by the father. The father would also pay for the time and labour, the mother would have to spend on account of the children. Woman, in short, was to have an independent status. All the spiritual rewards were to be open to her. She was to command the highest excellences of life after death, and even in this life, she could take part in the different departments of civil administration. In this regard she was to have the same consideration paid to her claims as that accorded to man.

IV

This is the teaching which the Holy Prophet (on whom be the peace and blessings of God) promulgated at a time when the standards of the world were altogether opposed to it. Through these injunctions, he reclaimed woman from the slavery which had been her lot for thousands of years, to which she was forced in every land, and the yoke of which religion had put on her neck. One man, in one time, cut asunder all these chains of serfdom! Bringing freedom to mothers, he at the same time saved their children from slavish sentiments, and provided for the germination and nourishment of great ambition and high resolve!

However, the world did not value the teaching. What was indeed a boon, it branded as tyranny. Divorce and separation it regarded as strife, inheritance as ruining the family, independence of woman as means of the disruption of domestic life. For thirteen hundred years, it went on ridiculing, in its blindness, the things which this one man who could see, had communicated to mankind for their good. It went on condemning his teaching as against human nature. Then came the time that the exquisiteness of the word of God (transmitted through the Holy Prophet) should reveal itself. Those same peoples who looked upon themselves as the bearers of civilization, began to obey the civilizing injunctions of the Holy Prophet. Every one of these peoples, in turn, changed their laws in increasing conformity to the principles preached by the Holy Prophet (on whom be peace.

The English Law which required misconduct, ill-treat-

ment and beating on the part of either party as essential conditions of divorce, was changed in 1923. Misconduct by itself was accepted by the new law as a sufficient excuse for divorce.

New Zealand decided in 1912, that a wife who has been insane for seven years, should have her marriage dissolved. In 1925, it further ruled that if either husband or wife should not discharge his or her marital obligations, they could be allowed a divorce or separation. If three years elapse without one caring for the other, divorce was in order. A good imitation of Moslem jurists this, but made after 1,300 years of attacks on Islam.

In the Australian State of Queensland, insanity of five years' duration was regarded as a sufficient reason for divorce. In Tasmania, a law was passed in 1919 that misconduct, desertion for four years, drunkenness, indifference for three years, imprisonment, beating, insanity, shall, one and all, be sufficient conditions of divorce. In Victoria, law was passed in 1923 that should a husband fail to look after his wife for three years, be guilty of misconduct, refuse allowance, or ill-treat his wife, divorce would be possible. Further, it was granted that imprisonment, beating, misconduct on the part of the wife, insanity, unfair treatment and constant strife shall be sufficient excuses for divorce or separation.

In Western Australia, besides the laws, outlined above, the marriage of a pregnant woman has been declared to be void. (Islam, too, holds the same view.)

In the island of Cuba it was decided in 1918 that forcing into misconduct, beating, using foul language, undergoing conviction, drunkenness, gambling habit, failure to discharge obligations, refusing allowances, infectious disease, or mutual agreement, shall be accepted as sufficient conditions of divorce or separation.

Italy enacted in 1919 that woman shall have right over her property. She can spend out of it in charity or sell it as she likes. (Up to this time, in Europe, she was not recognised as the owner of her own property). In Mexico, too, the above conditions have been accepted as being sufficient for divorce. Besides, mutual agreement has also been accepted as sufficient. This law was passed in 1917. Portugal in 1915, Norway in 1909, Sweden in 1920, and Switzerland in 1912, passed laws by which divorce and separation

were made permissable. In Sweden, a father is compelled by law to provide, at least up to eighteen years, for the maintenance of every child of his.

In the United States of America, although the law of the land continues to maintain the right of a father over his child, yet in practice the judges have begun to pay regard to the susceptibilities of mothers, and a father is now even compelled to pay for the children (living with their mother). There are, of course, many drawbacks in their law. Although, however, man's rights have been more strictly guarded, woman is being allowed to exercise right over her property. At the same time, in many States it has been passed that if the husband should become a permanent invalid, his wife will have to provide for him.

Women are now being granted the right to vote, and avenues are being opened by which they can come to have a voice in matters of national concern. Yet all these things are coming after full thirteen hundred years have passed since the Holy Prophet (on whom be peace) promulgated his teaching. There are many things which yet await coming. In many countries, women have still no share in the inheritance of either her parents or her husband. Similarly, in several other matters Islam continues to provide guidance to the world, though the world has not yet acknowledged such guidance. The time is not distant, however, when the world will accept the guidance coming from the Holy Prophet (on whom be peace and blessings of God) in these matters as it has already done in others, and the fight which the Holy Prophet initiated on behalf of the freedom of women will bring forth its fruits to the full.

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Activities of the Ahmadiyya Moslem Mosque in Chicago

By
Noorul-Islam

Chicago is the headquarters of the Ahmadiyya Movement in America. The Ahmadiyya Moslem missions have been set-up in a number of American cities and are carrying on the great work of the propagation of Islam. We give below a brief resume of the activities in the Ahmadiyya Mosque in Chicago.

The month of Ramadhan or Fasting, commenced on October 13, 1939. The Ahmadiyya community in Chicago displayed reverence, zeal and enthusiasm for the observance of the holy fast to a degree higher than in previous years. It seems quite apparent that the converts to Islam in America are becoming more and more conscious and well-grounded in the observance of the Islamic duties, ceremonies and rites as the years roll by.

For the first ten days, the missionary personally conducted *Taravih* prayers (additional nightly prayers, offered by the Moslems during the month of Fasting) and gave discourses from the Holy Quran which unfolded to many eager listeners the treasures of spiritual knowledge and wisdom. It became increasingly clear from these illuminating discourses that Islam enters into the minutest details of the life of the individual and the society at large. The Holy Quran is the Book of complete guidance for all mankind and easily and beautifully solves all the baffling problems with which humanity is confronted.

I am sorry to note that these sublime discourses from the Holy Quran which were to last for the whole month of Ramadhan, were cut short by the sudden illness of the missionary who was not able to conduct this work during the rest of the month. The local Imam, however, carried on the services in his stead.

At the termination of the blessed Fast, occurred the Festival of *Idul Fitr* which was celebrated with marked success. In the morning, after the prayer services were over, the mis-

sionary gave a sermon dealing with the deep philosophy of the Islamic fast. In the evening of the same day, a public meeting was held and was attended by a large crowd, representing various races, nationalities and colors. After the festivities were over, several speakers entertained the audience with interesting speeches, dwelling on the beauties of Islam. The meeting was concluded by an enlightening address delivered by the chairman, Sufi. M. R. Bengalee who, in the course of his speech, gave a spiritual interpretation of the portentous world events. He brought home to his interested listeners the fact that whatever is going on in the world such as war, earthquakes, economic upheavals and similar other happenings are all the handiwork of God. The world is on the threshold of a new era. God has set his heavenly forces in order to establish His kingdom upon earth, which is Islam as represented by the Ahmadiyya Movement.

On January 19, 1940, the great Festival of *Idul Asha* which is the greatest festival in the world of Islam, was celebrated with intense zeal and solemnity. In the morning, the group of the faithful gathered in the Ahmadiyya Mosque. After the prayers were over, the Imam delivered an inspiring sermon in the course of which he traced the history of the rites and ceremonies of the Pilgrimage to Abraham; Ishmael and Haggar and appealed to the group to make supreme sacrifices for the service of Truth, following in the footsteps of their spiritual ancestors because it is for this single purpose that Islam commemorates; once every year, these rites. This sermon was immediately followed by the slaughtering of the goat which forms an important item of the ceremonies of the Festival of *Idul Azha*. The Moslem sisters and brothers spent the whole day in preparing a sumptuous dinner out of the meat of the sacrificed animal in order to entertain the larger crowd which was expected to attend the meeting in the evening.

On that day, the weather in Chicago was extremely cold, the temperature having dropped ten below zero. Yet the crowd was fairly large. After the guests had been entertained, the speaking program began with a recitation of the Holy Quran. A number of speakers, Bro Omar Cleveland, Bro Omar Khan and Bro Nuruddin were introduced, each one brought out some important facts about the Sacri-

sice. The missionary was the last to speak. Among other things, he traced the history of the building of the Kaaba which is in Mecca to which pilgrimage is made annually by the Moslems from all the four corners of the globe on this occasion. Continuing, the speaker asked the question, "What does the Kaaba represent?" He explained by answering, "The unity of God and the unity of all mankind—two sides of the same shield. This was the purpose of the advent of all the prophets of God. For the consummation and the perfection of this supreme purpose, the Holy Prophet Muhammad and the Promised Messiah, the Prophet Ahmad came. The same is the object of the Ahmadiyya Movement, the followers of which are trying to realize practically this glorious work of the unity of God and unity of man all over the world."

The assembled guests thoroughly enjoyed this spiritual feast. It indeed was a very happy and enjoyable evening.

The above will serve as a mirror of the activities which are being carried on in several other American cities such as Pittsburgh, Cleveland, Detroit, Indianapolis, Dayton and Kansas City. We conclude with, "All praise belongs to Allah."

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SUFI M. R. BENGALIE, Editor, *The Moslem Sunrise*
56 E. Congress St., Suite 1102, Chicago, Ill., U. S. America

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An Address Presented

to

Hazrat Mirza Bashiruddin Mahmud Ahmad

(The Supreme Head of the Ahmadiyya Movement)

Qadian, Punjab, India

on the occasion of

Khilafat Silver Jubilee Celebration

December 19, 1939

Hazrat Ameerul Mumineen

Khalifatul Massih II

Qadian Punjab, India

Beloved and Respected Master:

Assalamo Alaikum Wa Rahmatullahi Wa Barakatuh.

On the blessed occasion of the Khilafat Jubilee Celebration, we, the American Ahmadees living in the various parts of the United States of America and representing different races and nationalities, beg to offer our most sincere and humble congratulations to your Hazrat.

May we respectfully assure you, Beloved Master, that though physically we are far, far away, we are with you in spirit.

On this auspicious occasion we have the honor to express our unshaken fealty and loyalty to your holy person. We consider it our sacred duty, and we make a solemn pledge to accord you our implicit obedience because it is our firm conviction that you are the Promised Khalifa of the Promised Messiah, chosen by God to guide the spiritual destiny of the World. Hence to obey you is to obey God!

Words fail to express our boundless gratitude to Allah for the incalculable blessing He has conferred upon us by appointing you as the Successor to the Promised Messiah. At this time, it will not be possible for us to pay tribute to you and your blessed work, but we cannot resist the temptation of making a few brief remarks in this regard.

Five and twenty years ago, when you were called upon to occupy your exalted office, you started to pilot the ship of Islam in the midst of tremendous opposition and against overwhelming odds. The treasury of the movement was almost empty and there were hardly any regular Ahmadiyya Missions outside India. During the period of your blessed regime, you have dotted the world with Ahmadiyya centers. The movement has become far flung and the greatest spiritual force in the world. It can well be said, "The sun does not set in the world of Ahmadiyyat." In you has literally been fulfilled the prophecy of the promised Messiah. "I shall proclaim thy name to the uttermost corners of the globe." Many are the

prophecies of the Promised Messiah which have been fulfilled in and through you. Victory after Victory has crowned your efforts. Allah has indeed performed miracles, shown His great signs, and revealed His mighty powers through you.

The history of the Ahmadiyya movement during the past twenty-five years appears as a bright and colorful dream. Your work will remain as a glorious and undying monument of Islam as long as the world will last. Greatest is the task which Allah has entrusted to you. You are fulfilling the supreme purpose of the advent of the Holy Prophet Muhammad and that of the Promised Messiah. You have laid the solid foundation of enduring world peace and of the salvation of mankind. Generations yet unborn will pay tribute to you and your noble work and will offer prayers for the exaltation of your spiritual status.

O Commander of the faithful, we, the American Ahmadees are under a heavy debt of obligation to you. By sending the pioneer missionaries with the torch of Islam and thus establishing the Ahmadiyya Mission in America, you have lifted us out of the quagmire of irreligion, led us out of darkness into light, and have shown us the way to God. We were spiritually slaves and you have emancipated us with the Truth.

We have not the power to express our thankfulness to you for this inestimable favour which you have done unto us and unto the future generations of America. We, therefore, lift our hands in prayers to God that He may, out of His infinite mercy and grace, grant you the best rewards, raise you eternally higher and higher in His nearness, and bless all your efforts with magnificent success.

At this point, we humbly solicit your Hazrat to pray that in the great drama that is being and will be played by the Ahmadiyya Movement, under your holy leadership, in setting up the Kingdom of God upon earth, may Allah help us, the poor, the weak and the sinful Ahmadees of America to play our parts valiantly as your most obedient servants; also that Allah may grant true and abiding success to the American Mission. May the Sun of Islam rise in this new world in its full glory and splendour! Amen.

Permit us, Beloved Master, to express once more, our profound devotion, love and fealty to your holy self. Our last claim is "All praise belongs to Allah."

We remain,

Your most humble and obedient Servants,

The Ahmadees of the United States of America.

Press Notices

HEAD OF ISLAM FAITH IN U. S. VISITOR IN LOGAN

By Bill Keller

To Logan yesterday came Sufi Mutiu Rahman Bengalee, the director of the Ahmadyze Movement in Islam, in the United States and editor of the magazine. The Moslem Sunrise

The Sufi, in an interview with a Logan Banner reporter yesterday, said that the Islam faith is often given the misnomer of Mohammedanism.

He makes a striking appearance, dressed as he is in a bright green turban, pearl gray spats and three-quarter length button up coat.

The Sufi, which is a title meaning dedicated to purity and spiritual knowledge, wears a full black beard on his light brown face. His dark brown eyes have a most pleasant twinkle.

He speaks perfect English along with four other languages. He was born in Bengal, India and was educated in Calcutta and Punjab universities, receiving his master's degree from the latter.

The Sufi is a most intelligent conversationalist and as a world traveler and lecturer he has a fund of interesting and unusual experiences to draw from.

He first came to this country in 1928 after being selected by leaders of the Islam movement to represent them and their followers in the United States. He is the son of a minister of the religion of Islam which means "peace and resignation to the will of God."

According to the Sufi, there are approximately 60 followers of Islam in the Logan county district.

"People the world over have a misconception of the faith of Islam," the Sufi said. "They seem to be of the opinion that it is a faith that is propa-

gated by the sword. That is entirely false," he said. "My religion condemns such action much more than does Christianity, Judaism, Buddhism or any other faith."

Sufi Bengalee said that Islam has as its prime requisite a tolerance and a belief in the precepts of all the other religions of the world. "I would be untrue to my faith and couldn't be a true believer of Islam if I didn't have this belief," he said.

His religion is based on the belief in the basic and fundamental unity of all religions, he stated. According to Sufi Bengalee, all true believers are working toward the same end—the Kingdom of God. Any differences that arise, he insisted, are man made differences. The Sufi said that the world chaos and confusion and the wars that have been raging these past few years are the handiwork of God. As promised, he said, it is God's doing, ushering in a new world order so that there can be a peace on earth, a brotherhood of man, economic justice and morality in the Kingdom of God.

"In war," he said, "there is no such thing as a winner, all are losers."

The Sufi is a student of economics and in the Islam faith, he said there is a set of tenets that would solve the economic difficulties that the world is experiencing.

"In the first place," he said, "there is enough wealth but there is not an equitable distribution of it."

The three economic principles are:

1. Inheritance law—In this system the property of a deceased person is divided among his children, and a large circle of relatives, thereby parceling out the estate. No man can will over a third of his property. In this system in two or three generations, the Sufi said, there

is a distribution of wealth, there breaking up concentration of wealth. In this system everybody has some capital to start with. "Nobody is buried in the street," the Sufi said.

2. Zakat—by this system \$2.50 is taken from every \$100 a man has in any sort of property after the necessities of life are provided.

In this way the poor and the needy are cared for. The tax may and should be collected by state but no use of it can be made for state purposes.

3. Prohibition of the taking of interest—the system of taking and giving of interest is based on a wrong distribution all too often, Bengalee stated. Capital advanced at the cost to labor, he said. The loss therefore, is always shouldered by the man least able to stand it.

All this Sufi Bengalee said, is not Communism nor is it socialism, but is a middle course giving wide and equitable distribution and that allows for full private ownership.

You will probably see this unusual character along Logan's streets in the next day or so, followed by a swarm of curious, wide-eyed youngsters who are attracted by his curious garb and appearance.

THE LOGAN BANNER

Dec. 29, 1939

THE LOGAN COUNTY NEWS

Jan. 2, 1940

LEADER OF ISLAM CREED VISITS HERE

Declares West Can
Meet East Through
Understanding

It has been written that "East is East and West is West and never the twain shall meet," but Sufi M. R. Bengalee, Ahmadi-Moslem minister, lecturer on

Islam and director of the Ahmadiyya Movement in Islam in the United States, does not hold to this belief.

Visiting in Logan for the next few days among the 50 or more members of the county's Syrian colony, Sufi Bengalee is here to tell all who will listen the eternal that Man is seeking world brotherhood.

"If only the veils of prejudice and ignorance, as you say here in America, can be removed from Man's eyes he will see his neighbor as he really is and will know that all men are one in seeking international brotherhood," the dark-whiskered missionary of Allah explained.

Sincere, accurate and well-informed, Sufi Bengalee contends that all great religious prophets came to bring the same truth: oneness in God.

Islam, wrongly termed Mohammedanism, is the great middle-gathering of religion, according to this modern missionary.

It means literally "Will of God" and its tents establishes peace among all religions.

Sufi Bengalee is staying at the Aracome Hotel while in Logan and will lecture on "How Islam Solves the World Problems—A message of Peace," in the Hotel at 8 o'clock tonight.

The turbaned proponent of the creed has created widespread interest since he arrived in Logan last week.

His visit is the first of its kind to Logan county, and many persons—besides those holding to the Islam religion—have evidenced a desire to hear him speak.

Some of the specific laws of the Islamic faith include liberation of women by establishing the equality of both sexes, absolute veto on all intoxicants, furnishing humanity with the noblest practical ethics and the promotion of science and education.

The Holy Prophet Muhammad and World Peace

[Translation (abridged) of a speech in Urdu delivered by
Amir-ul-Momineen Hazrat Khalifatulmasih on Prophet Day.]

By

Dr. M. S. Nawaz Khan, M.B., B.S., Magadi, Kenya

The problem of world peace is so complicated and its various aspects so vast, that I can barely touch upon the fundamental principles governing world peace.

Peace is dear to every one of us. It is equally valued by the individual and nations, the poor and the rich, the capitalist and the labourer, the ultra-civilized and the savage. The world has been striving to secure peace from ancient times. When no effort is being made to secure 'external' peace, or when it has already been secured, the world makes every endeavour to attain 'internal' peace, *vis.*, peace of mind.

The multimillionaire, the savants, the philosophers and statesmen all talk about 'internal' peace in their private meetings. They feel satisfied about external peace, but they get a sore-heart when they realise that there is no peace of mind, no contentment, no real satisfaction and happiness for them. Peace is external as well as internal, and the truth is that external peace is of no use, if internal peace is not simultaneously secured. True peace must be both external and internal. We find that people long for peace, and reconciliation but they cannot get it.

The cause of this is not far to seek. There are so many different nations in the world and their interests so different that unless peace problems are governed by one law, everybody cannot be satisfied and happy. This world is full of differences, people differ in their temperaments, their pursuits, their ambitions, needs and greeds. How can there be true peace in the face of these variegated differences. Under such boundless differences peace can only be secured when the whole world submits to the will of a Being, Who is determined to grant peace.

Analogy of a Family

The every day quarrels between the members of a family are a familiar instance. In the absence of the parents,

children begin to quarrel, but 'hostilities' soon cease when the parents appear on the scene. This is because parents are determined to make peace between their children. Accordingly true peace can only be secured when a Divine Being exists, Who loves peace and is prepared to offer peace to others by introducing laws governing the peace of the world. Consequently only that person can be regarded true giver of peace who invites the people to this Eternal Being. The eminent personality who called the people to this Divine giver of true peace, is the Holy Prophet Muhammad (peace be upon him). The Holy Prophet of Arabia was the first person who announced to the world that God Almighty was not only Providence, but also possessed the attribute of 'Peace-maker' (Author of Peace) as well.

The Holy Quran says, that God is *Assalam* i.e., Granter of Peace and Fountain-head of happiness. Like the peace loving parents, who dislike quarrels among their children, who love a peaceful child and punish a quarrelsome child, there is a Divine Being above you Who knows that your needs are different, your ambitions are different, but He dislikes those who are a menace to the world peace, and loves those who are peaceful and help in repairing injustice.

A Supreme Divine Being

It is common knowledge that mere desire for peace cannot bring peace to mankind. Generally man desires peace for himself and not for others. Nobody likes his enemies to be healthy, wealthy and strong. Whenever he says that health, wealth and strength are valuable assets, he means that they are good for him but not for his enemies. Even the strongest desire for peace cannot produce true peace, because all nations want peace for themselves and not for thier enemies. They want to make peace at the expense of others. This formula when carried out into actual practice cannot give true and universal peace. It brings about spurious and unilateral peace. True and universal peace can only be secured when man believes that there is a Supreme Divine Being above him Who wants peace not only for him, his country and his people, but for other countries and nations as well. And if I desire peace for my people only He will not love me or help me by His Grace. True and everlasting peace can only be secured by introducing this element of faith into the hearts of men. The Holy Prophet of Islam purified the intentions of mankind by instilling

the idea of a Peace-loving God into their hearts.

A Mental Disease

Good deeds are the fruits of good intentions. There is no true peace in the world, in spite of continuous efforts of the world powers and their politicians for peace, because they preach what they don't practise. They are not sincere, they are not honest. They condemn hostilities when other powers are aggressive, but are prepared to make war and justify it if their own interests are at stake. Belief in one Peace-loving God is the only cure for this loathsome, mental disease of ambivalency (Bipolarity). Belief in one God would banish all selfish ideas from their heads and their greed would soon disappear, their outlook will be widened and their views shall become broad. They will then not only seek their own welfare but the welfare of other people as well. This belief will deter people from crushing the interests of others on pain of annihilation by a Supreme Being. A child snatches a toy from his younger brother and secures peace and happiness for himself, but he simultaneously disturbs the peace and happiness of his brother. Can you imagine that their parents will allow this unfair game to continue? No; they will at once restore the toy to the oppressed child and punish the 'aggressor.'

Peace secured at the expense of others cannot be everlasting. True peace is one which is attained with due regard to the interests of others. Accordingly true peace and happiness cannot be secured without a belief in a Supreme Being Who is Granter of Peace as well. Islam is the only religion that has preached to the world, that God is the fountain-head of peace as well.

Instinctive Desire

Next follows the message which the Divine Being has given to man for attaining peace. Man-made laws cannot keep peace and a mere desire for peace cannot achieve the desired end. It is only the Living God Who can dictate the terms of peace to selfish man. It is difficult to please a friend until we know his likes and dislikes. Hence, it is imperative that the Supreme Being should guide us in our efforts to secure true peace and happiness. The Holy Quran satisfies this instinctive desire of man. It says.

"The peace-loving God has satisfied His desire for peace by establishing a center of Peace in the world."

"The Holy Mecca has been made the teaching institution for world peace. People will gather there from all parts of the world and take lessons of peace."

Now let us see what the curriculum of this institution for World Peace. The Holy Prophet, who was inspired by God, announced to the world a course of studies in world peace in these words:—

"O Ye people! you were in darkness and the ways to please your God were unknown to you. We, therefore, opened a school for you, sent a great teacher and prescribed a course of studies for you."

This great teacher is the Holy Prophet Mohammadi (Peace be upon him), and the course is The Holy Quran. Anyone who joins this school and closely follows its teachings, enters an impregnable garrison of eternal peace.

Recipients of Peace

But it may be asked who are the recipients of peace established by Islam? The God Almighty says in reply to this question:—

All praise is due to God Who established peace in the world and allayed the fears of people. This peace shall be given to all those who become the chosen ones of God and resign themselves to His will."

Here a point of order arises, viz if God is *Asalam* (Grantor of Peace), He should bestow peace on all, because no peace can be eternal which is bestowed on one's dear ones only. The Almighty God answers this question in Holy Quran in the following verses:—

"The Holy Prophet of Islam has brought a teaching which is a source of peace for all, but it is a matter of deep regret that people do not understand it and try to suppress this teaching by force. They even intended to kill the Prince of Peace, the very person who offered peace to all of them. O Prophet! ignore them and forgive them, but continue to proclaim peace to them, until they realize that Islam is the religion of Peace for the whole world."

Another point to be made clear is whether this peace is temporary or permanent. Some forms of peace and happiness are temporary and they foreshadow a long period of strife, unrest and discord. They are like the temporary relief

that a patient with a high fever enjoys when given a cold drink.

The Holy Quaran says:—

The peace offered by the Holy Prophet is not only for the present life but it extends to the next world as well. It is continued into the life after death. It is a perfect chain with no missing links.

Let us now consider, how true peace can be established. The Holy Quran guides us here as well. The Holy Prophet says:—

"How can the idols set up by you as associates with one God, disturb the peace of my heart, when you possess false contentment of heart, in spite of the presence of danger around you. When you who are in darkness are enjoying self-made peace, why should it be denied to me? Who possesses perfect knowledge. Just ponder over this argument and let me know who is safe and secure?"

Fundamental Principles

In this verse the Almighty God has advanced two fundamental principles requisite for establishing peace in the world.

(1) There can be no true peace without first establishing true unity of God. Wars will continue as long as there are differences of views, differences of desires, ambitions, faiths, etc. There can be no true peace without a true and universal brotherhood, and there can be no universal brotherhood without true unity of God. It is admitted even by our opponents that the lesson of universal brotherhood preached and practised by the Holy Prophet of Islam cannot be seen in any other religious system of the world. The Holy Prophet did not proclaim brotherhood as an independent entity. It was in fact the result and an accompaniment of true unity of God.

A Moslem has to recite in his prayers about forty times a day:—

"All praise belongs to God. The Lord of the universe, Lord of Christians, Lord of Hindus, Jews, and others."

It is impossible for a true Moslem to entertain any ill-feeling about other communities, nations, countries, and religions, because he believes that God is not the Lord of the Moslems only, but of other communities as well.

(2) The second principle governing universal peace explained in this verse is, that there can be no true peace unless people follow the dictates of nature and pure conscience. Peace

is ruined when people disregard natural religion and follow the dictates of traditions, customs, racial prejudices, color and sex bars. If people adhere to their natural and instinctive tendencies, there would be no wars in the world.

The Holy Prophet says, "Islam is the natural religion of mankind." And natural religion alone can establish peace in the world. Man cannot accept any teachings that find no counterpart in his natural feelings and innate conscience. A close study of man's own nature will bring home to him the fact that the Book revealed to the Holy Prophet is a True Book, which can rally mankind to a common center and establish world peace.

Finally we have to see whether wars are to be condemned under all circumstances. It is true that God is the Author and Granter, and Muhammad is the Great Teacher and Prince of Peace. He established at Mecca an institution for world peace. He tabulated a course of studies in "world peace." The teachings of Islam conform with man's nature and pure conscience. But at the same time is it not true that wars cannot entirely be dispensed with? The Holy Quran answers this question by saying, that sometimes wars are necessary in order to establish peace and freedom of conscience in the world. It says:—

"Peace is undoubtedly a valuable asset to society. Man instinctively loves peace but sometimes selfish motives drive him away from his natural impulse and instinctive need."

In spite of Malthuses' law of geometric progression, there is enough in the world to satisfy man's legitimate needs, but nothing on earth can satisfy his greed. It is this greed which sometimes clashes against freedom of conscience and will.

War-Mongers

Under these circumstances it is necessary to fight these 'war-mongers', in order to establish peace. The best way to prevent war is to be prepared for war, which has sometimes to be fought to the end, in order to stop people from aggression and dictating terms to their weak neighbors by force of arms. These wars are not meant for disturbing peace but for restoring peace to mankind.

An Example

A surgeon's clinic offers a striking example of these

'necessary' wars. If a man's limb becomes gangrenous, he requests the doctor to amputate it, and he is not only thankful to him but he offers him fees for the operation as well. Sometimes such people appear on the world's stage who harbor cancer cells in their brains, and it is imperative to remove these cells by operation, to prevent their disease spreading to other members of the community. Just as the authorities sometimes order the police to make a baton charge on an excited mob. Similarly God sometimes orders His servants to resist aggression by force, and this baton charge prevents unrest and discord spreading to the whole world.

God does not like one nation to enjoy peace at the expense of the other, by aggression. The use of force will apparently ruin the peace of the aggressor, but it is necessary to incur a lesser evil in order to prevent a bigger evil spreading to others. If the advantages of a war on an aggressor outweigh its loss to the aggressor, it is necessary to prosecute it to the end, in order to restore peace. Even complete annihilation of the aggressor would sometimes be justified in order to redeem people from the fear of perpetual aggression and menace to the peace of the world.

This is only a brief resume of the teachings of Islam conducive to world peace, spread by the Holy Prophet Muhammad (peace be upon him). I have told you how the Holy Prophet of Islam established peace in the world, and uprooted the causes of unrest and quarrels, which clearly proves that he was undoubtedly the greatest Benefactor of humanity. He was a great blessing for us all and a boon to mankind, and it is our pleasant duty to pray to God that He should bestow His choicest blessings on the Holy Prophet of Islam.

ISLAM FIGHTS FOR THE REPARATION OF INJUSTICE BY PEACEFUL MEANS AND CONDEMNS ALL FORMS OF AGGRESSION.

Happiness

By

Omar Cleveland

Every one of us can, if we choose, make of this world a palace or a prison. We ought to be as bright and genial as possible. We may not have many pleasures in life, yet we should all endeavor to contribute to the happiness of others, and not let the quest of our own happiness be our main object.

Too often, those two unfaithful commanders, joy and sorrow, possess us successively. There is generally a selfish satisfaction in yielding to melancholy; in brooding over, more or less, imaginary grievances.

To be cheerful, at times, requires an effort; but there is an art in keeping happy; in this respect we must systemize our thoughts and manage ourselves as if we were somebody else.

Let us therefore, place before ourselves an ideal—a healthier, more gallant and nobler hope. To live well is to have a design—not to be carried along with the current, to pause and rest unburnished. But to retain that love for the dust of the melee; to work out life in all its beauty and totality.

We must not magnify trifling troubles; but look at things as they really are. Life is indeed a glorious inheritance if we avail ourselves of the manifold blessings which surround us, of the blessings we inherit; the glories and beauties of the universe or the power we possess of triumphing over pain and sorrow.

All of us have the choice of turning all the voices of Nature into one song of rejoicing. Allah, has made all humanity to be happy. The retrospect of life should not swarm with sorrow and lost opportunities. That fallacy is conceived of an inflamed imagination, a dream upon a pillow of our misguided thoughts.

We suffer much in the anticipation of evil; we often distress ourselves greatly in the apprehension of misfortunes, which rarely happen—but, when misfortune does come, we but make it worse by grieving over it. So long as happiness exists, it is selfish to dwell too much on our own share in it, but feel for the rest of the world as well as for ourselves.

"Rejoice," was the morning salutation of the old Athenians. There is everything in starting out right; to have peace and confidence within our souls, in getting in tune with our better selves—in tune with the infinite.

"The Vision that you glorify in your mind, the Ideal that you enthrone in your heart—this you will build your life by, this you will become." It will descend on you like a benediction.

The Holy Quran shows us the way to the attainment of happiness when it says, "Beware! It is with the remembrance of God that hearts find comfort, solace and happiness."

What is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Resignation

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete resignation to the Will of God.

2. Absolutely uncompromising monotheism is the central teaching of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Budha and Confucius. Islam represents the completion of the mission of all the prophets from the earliest dawn of history: that in fact all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.

4. The Quran, the Moslem Scripture—the word of God was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples of all countries.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the specific peculiarities of Islam:

- (a) Liberation of women by establishing the equality of both sexes. safe-guarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) The furnishing of humanity with the noblest practical ethics.
- (e) The promotion of science and education.

7. Following are some of the obligatory duties of Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadan.
- (c) Fixed almsgiving and charity.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is the continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is only temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

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